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Looking Forward: America's Way

The Official Journal Of

THE NATIONAL DEMOCRATIC FRONT

NEW AMERICA

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Editor: Matt Malone

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The symbol which appears on the cover of **New America**, and all NDF publications, is the Starcross. This emblem of American nationalism is derived from the ancient "sunwheel" of our European ancestors' prehistory. As used today it represents strength and unity for White America. The arrows on the four points signify dynamism, progress and the determination to fight for our beliefs.

EDITORIAL

Looking Forward

It has been little over a year since the National Democratic Front stepped into the struggle for national freedom. In that seemingly short time our operations have taken rapid strides forward as the quality and circulation of our publications have increased, and a sound cadre of revolutionaries has steadily grown. The first steps toward any great goal is always wrought with difficulty. Unlike our well financed opponents, our minimal resources must be used with the utmost efficiency. We have learned to act decisively and effectively. We have persevered and every day see further rewards for our efforts.

Many nationalist and racialist groups have come and gone in recent times and perhaps critics may view ours as only another vain attempt. Some groups simply could not attract the right people and others used an approach unsuited to a modern American audience. We have learned lessons from both the successes and failures of the past in putting into action our own plan for the future. Already the response has been outstanding. Many say that we have filled a much needed role in the political and ideological fight for White America.

Part of our initial success is undeniably due to our progressive thinking and to our bold outlook. We have not hesitated to provide a radical program and set of dynamic goals which will see a brighter and better age for our people. The NDF, like any great political movement, can only win through determined political activism which is, in essence, applied idealism. Ideology provides the foundation for both our idealism and our activism. The continued aim of **NEW AMERICA** is to provide an organ that explains and gives life to the ideological concepts of Democratic Nationalism and the values of the Politcal Soldier. Our journal is also meant to provoke creative thought and discussion within our ranks. We do not write in stone. It is through criticism that we will develop.

This issue introduces to modern American nationalists the thinking of the 19th century American progressive, Edward Bellamy. While nationalism condemns the state socialism of Communism it must not be afraid to look for a system which guarantees the welfare of its own people. Bellamy set forth such an ideal in his novel **Looking Backward.** In it the individualistic materialism of marxism is condemned and instead people are urged to work for the common good of their country thereby providing the best life for themselves and the community. The struggle for social justice is just as important to us as the battle for racial independence. As nationalists we seek answers to every major problem that our people face. No country which is afflicted by rampant crime, pollution, or unemployment can hope to be a dynamic order. Like Bellamy we too seek an alternative society, not just a racially pure state.

Conservatives and liberals shy away from the real implications of our multiracial system. They would rather see us exist in a rootless, degrading and apathetic land, void of promise, leadership and progress, so that they can live freely and richly as individuals. We hope that as our journal continues in its drive towards technical and literary excellence, it likewise advances in its ability to provide an ideological arsenal with which to combat these plutocratic enemies.**MM**

On Nationalism
Part II: America's Way

by Gary Gallo

In differentiating Romanian National-Christian Socialism from Italian Fascism and German National Socialism, Corneliu Codreanu said that Fascism was concerned primarily with clothing, i.e. the structure of state organization, Nationalism Socialism was concerned primarily with the body of the community, i.e. racial eugenics, but that National-Christian Socialism was primarily concerned with the soul, i.e. creating a new attitude or spirit in man. His analysis was essentially correct, but he failed to recognize that all three matters are of equal importance as no state will remain nationalistic for long, despite its new spirit, if it is riven by racial antagonism or dragged down by racial dysgenics, or if it is flawed in its structure such that its leaders cannot operate imaginatively and efficiently. Recognizing their interaction and interdependence, American Democratic Nationalism synthesizes these three essential elements of nationalist ideology into a unified and coherent whole. The following Part will discuss building the new spirit and developing the instrument of revolution.

CREATING THE NEW AMERICAN

We must begin our revolution with the creation of a new spirit in America, not in the population at large, as that is beyond our resources, but in our cadre. This corps of political officers and activists will then preach our message to the masses and will inspire them with our vision. As explained in Part I, the first step in building nationalism is to establish an ideal. We must focus on the best qualities of the American people and define these as our national character. We must then lead our people to emulate that national character until image becomes substance, such that we are, in reality, the ideal. To accomplish this the leaders of the NDF must personify the New American. For us there can be no hypocrisy, no discreprency between what we preach and what we practice. We must say what we mean, and mean what we say. Therefore, the ideal cannot be utopic, but must be a realistic representation of the best that an American can be. Each leader of the NDF will seek to be the New American as much as he is able, and our success in this will determine to a great extent our chances for ultimate victory.

The White Race has historically sought greatness in everthing it does from art and music to philosophy and organization to science and engineering. We are not satisfied with less than excellence, and we will not stop probing, adjusting and inventing until we have it. The Oriental ideal of living in harmony with the way things are by bowing to the prevailing circum-

Corneliu Codreanu focused nationalist thinking on building a new spirit in man.

stances and avoiding conflict is alien to us. We are too curious for that, too restless. We have struggle in our blood, and are satisfied with nothing less than the greatest challenges. In the 15th Century, on the west coast of Africa, the sailors of Ferdinand and Isabella found hundreds of thousands of Blacks living together in accumulations of up to 50,000 mud huts. Yet no cities arose out of these vast concentrations of people. The Africans lived within only the most rudimentary political and social organization and built no civilization to speak of. Can you imagine Whites living in such a fashion, being satisfied just to live and achieve nothing? No, because within us is the need to accomplish - the need to be great.

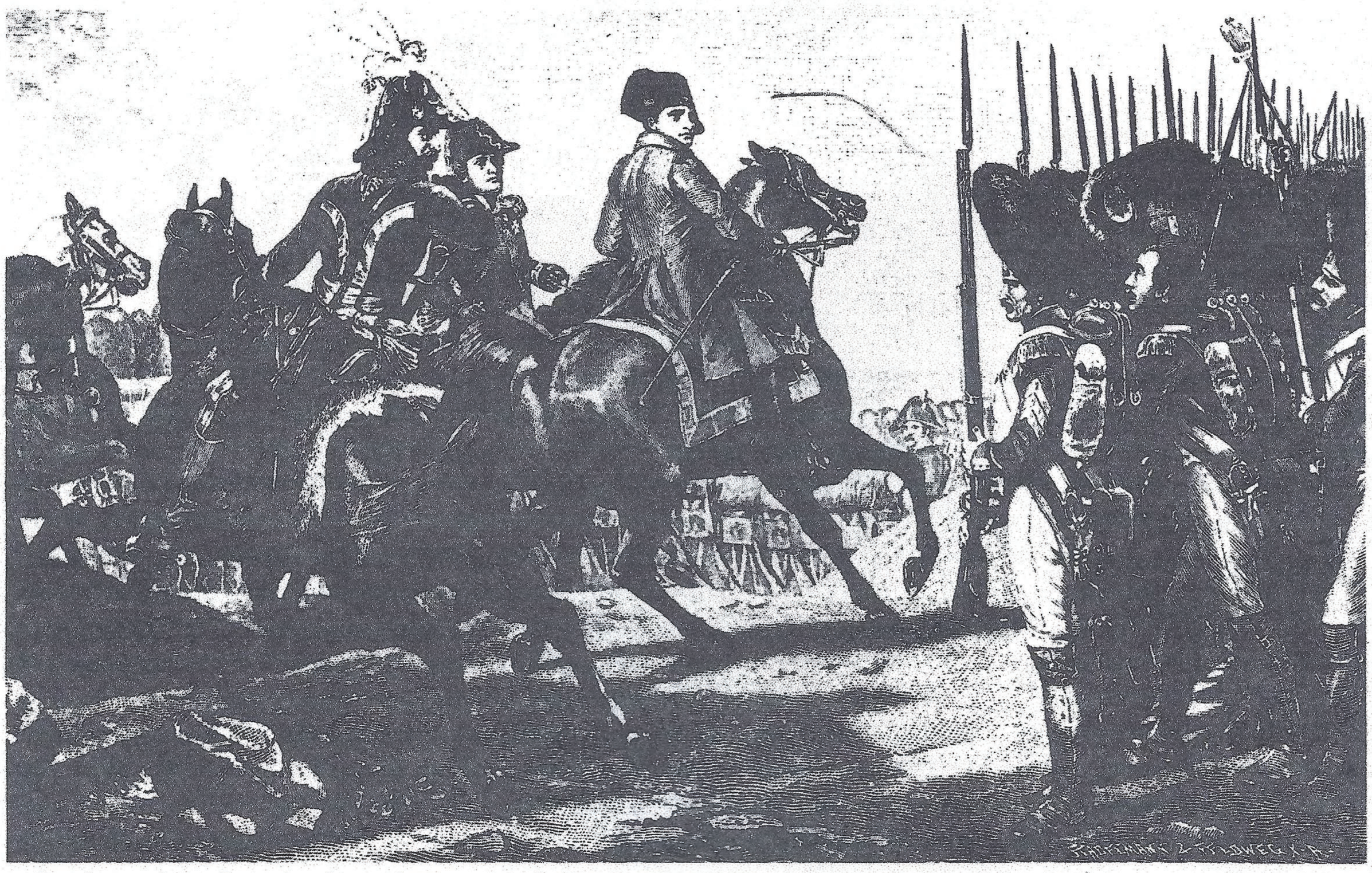
So as Whites we are predisposed to excellence. But what are we as Americans? America is famous the world over for its technology and invention. We are a pioneering people who constantly press upon the frontiers that constrain us whether they be on earth or in space, physical or psychological. The inventiveness of Eli Whitney, Robert Fulton, Alexander Graham Bell, Thomas Edison, the Wright brothers, etc., etc. have kept our country technically ahead of all others. Daring, courage and technical brilliance are the traditional hallmarks of the American.

But we must be more if we are to get our people to abandon the present System and follow us. We must be great men. We must be honest, honorable and self-sacrificing. Moreover, we must be organizationally brilliant, and masters of the art of leadership.

It is said that Americans are too individualistic to subject themselves to a national discipline. But this can be said of all poorly led peoples. Under good leadership that independence can be channeled into initiative that serves the national will. The following two examples will serve to illustrate this point.

The French were notoriously independent and ill-disciplined during the Revolution. Even under Napoleon very few French Army units could maintain a straight line in battle, but the French were such aggressive soldiers that this was not a disadvantage. If you cracked a British or Prussian line the entire unit would panic and break. But if a French line was broken it made little difference because nobody could tell if the line had been cracked or not, nor did the French care. Napoleon was able to direct the extraordinary vigor of the French into a national mission to which they willingly subordinated themselves. That seemingly chaotic energy had foiled all of the previous would-be leaders of France, but Napoleon was able to turn it to his advantage.

When Ghengis Khan was a child the Mongols were freedom loving, undisciplined and thoroughly divided against themselves. Domestic violence was the rule rather than the exception. Fratricide was not uncommon, and in fact, when he was only 13 years old,



Napoleon channeled the frenetic energy of the French into battlefield initiative (notice the "strict discipline" of Imperial Guard troops to the right).

Ghengis killed his own step-brother in an argument. Yet, slowly over a period of four decades, Ghengis was able to unify this semi-barbaric and violently individualistic race and transform it into the most disciplined people on earth. He channeled their raw emotion into love of nation. He turned their independence into battlefield initiative. Their individual egoism became a desire for greatness as a people. Such is the essence of real leadership.

Every force has not just two sides, but many facets. A real leader understands that and recognizes that he can turn an apparently hostile force to his advantage by focusing on one of its other facets and giving it room to express itself. So it will be in America under Democratic Nationalism. The independence of Americans will become initiative in the execution of the National Will, their desire for individual achievement will become a thirst for national greatness, their hatred of injustice will develop into a love of their own kind.

THE INSTRUMENT OF REVOLUTION

The National Democratic Front is the instrument of National Revolution in America. It is the tool that we will use to create the New American and the New American Order. Through its propaganda and activity the NDF will attract a corps of dynamic political officers who will then be educated and trained to become not just professional revolutionaries, but professional political leaders whose vision extends beyond the Revolution to the ultimate objectives of Democratic Nationalism. Only in this way can we prevent our cadre from caving in to temptation and adopting dishonorable, but effective, revolutionary means that will give us victory over the Old Regime, but which will in the process strip us of our purity and subvert the goals that we seek. We are not Bolsheviks, whose only real goal is power and who believe that the end justifies any means.

The nature of our propaganda will determine the quality of the people attracted to our Movement, and will determine the extent of our impact on the masses. Propaganda aimed at potential cadre and propaganda aimed at the masses must be different in form but not in substance. At present we are concentrating on the former in order to build a body of activists, but one day soon we must also develop publications and media programs designed to sway the potential voter who finds his courage only behind the curtains of the secret ballot booth. Both forms of propaganda must be written or expressed simply and clearly in order to convey the power of our ideas in such a way that the reader or viewer cannot help but draw the proper conclusion. Even though our mass propaganda will often emphasize the negative side of our passion over the positive as it will be more agitational than educational, both it and our cadre propaganda must be idealistic and inspiring. Only by offering an exciting alternative vision of the future can we compete with the System which holds a death grip on the financial security of our people. We must be seen as the Wave of the Future, as transcending this corrupt, material world and leading the way to a shining and dynamic New American Order.

We must remember the principle of propaganda that says that what people say they believe is very often different than what they really believe. The propaganda of the conventional politicians is aimed at public opinion, i.e. at what the people say they believe to pollsters. We must ignore the polls and aim our propaganda at popular sentiment, or what the people truly believe deep inside. If we continue to tell the people what they know is true while the System continues to feed them its lies, then when the house of cards comes down White America will remember who stuck by the truth through thick and thin, and they will turn to us for salvation. In the arrogance of their apparently overwhelming power the plutocrats and the Jews think that if they say something often enough that it will be accepted as truth by the people. It is good that they believe that, and they will continue to do so because their polls reinforce this notion. They do not understand that the polls tell us only what people think they should say, not what is in their hearts. We must not be deceived on this point; we must not change our message to conform to what appears to be the prevailing wind. Our ideas represent the true will of White America - we must always remain true to them, and we must always be sticklers for the truth.

THE POLITICAL SOLDIER

Once we have attracted good young minds to our flag, we must shape them first into Political Soldiers, and then the best of these will be selected and developed into the top leadership cadre of the Movement. This will be done through what we call the Vanguard System.

To command the respect of our people and to shake their faith in the inevitability of the System, we must prove ourselves as **men** worth following. Every NDF activist must strive to become a Political Soldier. This is a man who is absolutely dedicated to the cause of building White Nationalism, and who demonstrates his courage and loyalty through action and sacrifice, rather than words. But the Political Soldier is more - he is completely honest. He despises hypocrisy so his actions are as pure as his words. The Political Soldier works hard and seeks excellence in all that he does. He loves his family and he loves his people. He will never leave a comrade in the lurch, and he will come to the aid of any White person who is in need of his help. He is civil and courteous at all times, even unto other races, and this is a demonstration of his strength and dominance. He speaks openly and directly about his racial and political beliefs, but not in a way that is meant to demean others. The Political Soldier does not advocate violence, but will fight violence with violence, if it is necessary to defend himself, his family, his people, or his Cause. He will never unnecessarily shed the blood of a fellow White man.

In the Roman Civil War, Julius Caesar trapped a Roman army in Spain that was loyal to his enemy Pompey. Though Caesar was a patrician, his political

base was in the plebian class, and it was this that made him so frightening to Pompey and the patricians. Caesar preached Roman nationalism to the working classes, and in Spain he found an opportunity to demonstrate what that meant. He declared to the trapped army that he would not unnecessarily shed the blood of fellow Romans and asked it to surrender. The army refused and Caesar allowed it to escape the encirclement. He thereupon once again outmaneuvered and encircled his dim-witted opponent, and again asked the army to surrender. The commander again refused to give up, but his troops rebelled and defected to Caesar en masse. We must be just as careful with the blood of our people, and if we are then one day ordinary White Americans will swell our ranks.

Scharnhorst and Gneisenau created the General Staff System to act as the brain of the army.

THE VANGUARD SYSTEM

The best of our cadre will be selected for the Vanguard School and will graduate into the Vanguard System. This sytem is a radical departure from conventional hierarchy in that it respects talent and not seniority. It was created in the East in the early 13th century by Ghengis Khan and his Prime Minister Yeliu Chutsai, and in the the West 600 years later by the German generals Scharnhorst and Gneisenau. It has been used only by the Mongols and the Germans. In the East it was known as the Orkhan and in the West it came to be called the German General Staff System. Both systems operated in exactly the same manner, except that the Mongols used the structure to select, train and place their political administrators as well as their military commanders. The system was so effective in producing top level military and political directors that Russian kings up to and including Ivan the Terrible hired Mongol military and political advisors rather than European ones who were considered ignorant by comparison.

In Prussia, the system developed as a direct result of the annihilating defeat of the Prussian Army at Jena and Auerstadt in 1806 by Napoleon. Bonaparte created a general staff system to execute his plans quickly and efficiently, and as such it was purely an administrative instrument. The Prussian General Staff as designed by Scharnhorst and Gneisenau, on the other hand, was designed to be the brain of the army. It was structured not only to execute plans, but to devise them. It was an attempt to create what J.F.C. Fuller, the British theoretician, called "artificial genius" such that the Prussian Army could compete with the French under Napoleon, who was recognized as the greatest military mind in Western history. Scharnhorst and Gneisenau knew that they did not have anyone available to challenge Bonaparte on an even up basis, so they sought to make every subordinate part of their army better than every part of Napoleon's. Thus in 1813-15 they would retreat from that part of the French Army led personally by Napoleon, and would attack those parts led by the French marshals, who were inferior in quality to Prussian General Staff officers, despite their much greater direct experience on the battlefield.

The system is based on several ideas:

1. That indirect experience (study) is superior to direct experience.
2. That young minds are more flexible and more imaginative than old ones.
3. That young bodies are more energetic than old ones.
4. That the political leadership will appoint top military commanders on the basis of political considerations rather than on the basis of military talent.
5. That older commanders will be envious of younger ones with more ability and will attempt to prevent their rise.
6. That officers will identify foremost with their branch or service and not with the army as a whole.

The German system operated as follows:

Young men between the ages of 17 and 18 from all classes (Scharnhorst and Gneisenau rose from the middle class and neither was a Prussian) were selected for the War Academy through a series of interviews and examinations. The selectors looked for unorthodox minds. After a three year cadet stage and two years of experience as a low ranking officer, the best were selected for General Staff training. They were trained and educated for the highest level command positions. They learned history, tactics, strategy, grand strategy, organization, leadership and staff operations. They played sand lot wargames to learn tactics, board wargames to learn strategy, and they engaged in field exercises and maneuvers to apply their theoretical knowledge. Napoleon said that to be a great captain one had to read about the great captains. The Germans recognized that history was the foundation of military wisdom and that study was the essence of professionalism, and so they sytematized the study of history.

In the early days the Chief of Staff of the Army, who was directly subordinate to the King (commander in chief), personally selected general staff officers and placed and promoted them in the military bureaucracy. As the army grew, later chiefs of staff relied on a chief of personnel to do this but kept close watch on the process. The officers of the General Staff were

not considered a part of any branch or service except the General Staff itself, and each wore red stripes on his trousers to indicate that fact. Thus they identified with the only part of the army that was responsible for the **overall** guidance and development of the military organization.

General staff officers moved very rapidly through the military bureaucracy and ran the army through staff positions. For example, the commander of a Corps (a general) would almost always be a politically important Junker(noble). If he was very stupid he would be assigned a very sharp major as chief of staff by the Personnel Department. If he was of mediocre quality, as most were, he would be assigned a good chief of staff. The chiefs of staff, not the commanders, would issue all orders emanating from Corps HQ, and would often do so in their own names. The commander of the Corps would countermand his chief of staff only if he was willing to do battle with the Chief of Staff of the Army who would back his general staff officers to the hilt. There were few commanders who had such courage. Thus the German Army was nominally run by old commanders, but was in fact run by a young corps of general staff officers.

The model general staff arrangement was the Gneisenau-Bluecher relationship. Bluecher was the commander of the Prussian army that fought Napoleon from 1813-1815. He was an endearing and courageous old man whose fatherly leadership style inspired the army. He was also not too bright and he realized this. He depended on his chief of staff, Gneisenau, to make all of the important operational decisions. Bluecher was a man who led his troops from the front and in the Waterloo campaign this nearly cost him his life. He was crushed by a fallen horse on the Ligny battlefield. If this had happened to Napoleon or Wellington their respective armies would have panicked and collapsed. But Gneisenau continued to control the Prussian Army from its rearward headquarters, and when defeat was obvious he ordered it to retreat **away** from its supply base and toward Wellington's army. This decision was very risky but strategically correct as the next day the Prussian army arrived on the Waterloo battlefield just in time to pull Wellington's chestnuts out of the fire.

Despite the success of the General Staff System during the Napoleonic Wars, conservative Junker officers were able to undermine it in the 1830s by making the Chief of Staff subordinate to the Military Cabinet which was dominated by the conservatives. These conservatives considered Scharnhorst and Gneisenau to be Jacobins and class revolutionaries. The General Staff System recovered its fortunes and permanently established its legitimacy during the wars of German unification in the 1860s and 1870s. Gradually, King Wilhelm I developed complete confidence in his Chief of Staff, the elder Moltke, and allowed him great operational freedom in the war against France. Moltke ran the army through lieutenant colonels know informally as "demi-gods". He personally selected the most unconventional thinkers from the corps of general staff officers, personally taught them and placed them in key positions as chiefs of staff, operations, intelligence, or logistics officers with the various Prussian armies. These "demi-gods" actually made the decisions and the generals (the nominal commanders) carried out the decisions. Moltke also placed great emphasis on the historical section of the general staff which was to record and analyze the operations of the army and to draw lessons from other eras that would apply to German problems. The system worked so well that its efficacy was never again doubted by the officers of the German Army.

In the First World War, German soldiers killed twice as many of the enemy as they lost. The Allies feared the German General Staff System so much that they outlawed it at Versailles, but foolishly did not adopt it. The Germans pretended to abide by the ban, but in fact just decentralized general staff schooling and hid the organization behind the nondescript Truppenamt (Troop Office). The quality of the German officer corps of the Second World War was extraordinary both in terms of sheer ability and in terms of depth. Only the Mongols were able to produce such a large corps of first rate tacticians and strategists.

THE MARCH OF THE ORKHAN

The accomplishments of the Mongols are worth mentioning as they illustrate what real meritocracy can mean. Under Ghengis Khan approximately 2 million

The Elder Moltke used the General Staff System so successfully that its efficacy was never again doubted.

Mongols were united into a nation for the first time in history. The Mongol nation went on to conquer most of the northern Chinese empire called Kin (about 60 million people), Turkestan, the Khwarizm Persian Empire, Iraq, Syria, Armenia, the Ukraine, and southern Russia. After the death of Ghengis, the Mongols completed the conquest of Kin, and then took Sung (about 80 million southern Chinese), Palestine, Turkey, Russia, Rumania, Hungary, Poland, Silesia, Bohemia, Austria, Afghanistan and India (Mongol rule being broken there in 18th century by the British).

The leader (actually chief of staff) of the invasions of Europe was a man named Sabutai who was selected by Ghengis at the age of 13 for the Orkhan. By the time he was 23 Sabutai was Orlok (army commander) in the invasion of Persia. After Persia was taken Ghengis gave Sabutai 20,000 troops and sent him on a three year reconnaissance in force into Europe. In this reconnaissance he smashed the armies of the Arabs, Armenians, Kumans, and south Russians before returning to Samarkand to make his report. More than fifteen years later and long after the death of Ghengis, the Mongols decided to take Europe and assigned the position of chief of staff to Sabutai. He divided his army into three wings. The main force was aimed at Vienna through Hungary. The northern wing of 50,000 destroyed the combined armies of Poland and the Teutonic Knights. The central wing of 75,000 destroyed the combined armies of Saxony and Bohemia. And the main force of 100,000 destroyed the combined armies of Hungary and Austria outside the walls of Vienna. The Mongols were out-numbered in each one of these battles and yet won decisive victories against courageous resistance (the Teutonic Knights, for example, refused to surrender and had to be killed to the last man). Europe was saved only because the Mongol Emperor Ogatai died and under the Mongol written constitution all nobles and high commanders had to return to Mongolia to elect a new emperor. The Mongol army disappeared from Europe as quickly as it had come - leaving only a 60 mile swath of scorched earth from the Baltic Sea to the Black Sea to mark its exit and cover its withdrawal. It never returned to the project.

THE SPIRIT OF THE VANGUARD

Ability is a combination of intellect, drive and education and has little to do with seniority. Frederick the Great had little regard for the value of direct experience, saying, "I have a mule who has seen 20 campaigns. He was a mule in the first, and he is still a mule." B.H. Liddell Hart (the British theoretician who created the Blitzkrieg doctrine) wrote that a man who relies on what he has seen is needlessly limited, whereas a man who reads can benefit from the experience of thousands. Napoleon was a great captain before he saw his first battlefield at the age of 28 because he had spent his life preparing for that moment- reading about war and thinking about war incessantly. This is the spirit of the Vanguard - he constantly learns and he contantly teaches what he knows to his subordinates. He is excited by the study of his profession and he is determined to discover historical principles so that he can apply them to the present. The Vanguard System finds those with this spirit, structures their education for high level leadership,and then elevates them rapidly to those critical leadership positions from which they can do the most good for the Movement. It is intolerant of incompetence, and will relegate each individual to his proper station according to his present level of performance, even if this means demotion. The Vanguard System laterally enters talent into important decision-making posts, whereas in a conventional bureaucracy talent gradually works its way up the ladder wasting its best years doing nonsense and becoming burned out in the process. Climbing the bureaucratic ladder does not at all prepare you for the sort of decisions which you must make once you reach the top. The Vanguard System institutionalizes top level quality leadership, and is truly meritocratic as it does not respect seniority; and all who take part in it recognize and accept the personal risk that the system entails. Its accomplishments to date prove that it is the most important organizational advance since hierarchy.

The specifics of the NDF Vanguard System have been worked out and written down in great detail. As the Party grows this skeleton will be fleshed out, and our Movement will be led by the most professional political leaders in the world. Our Vanguard will lead us to victory in our National Revolution. What we will do with that power will be outlined in the next two parts of this series which will deal with our structural doctrine, and our racial doctrine.

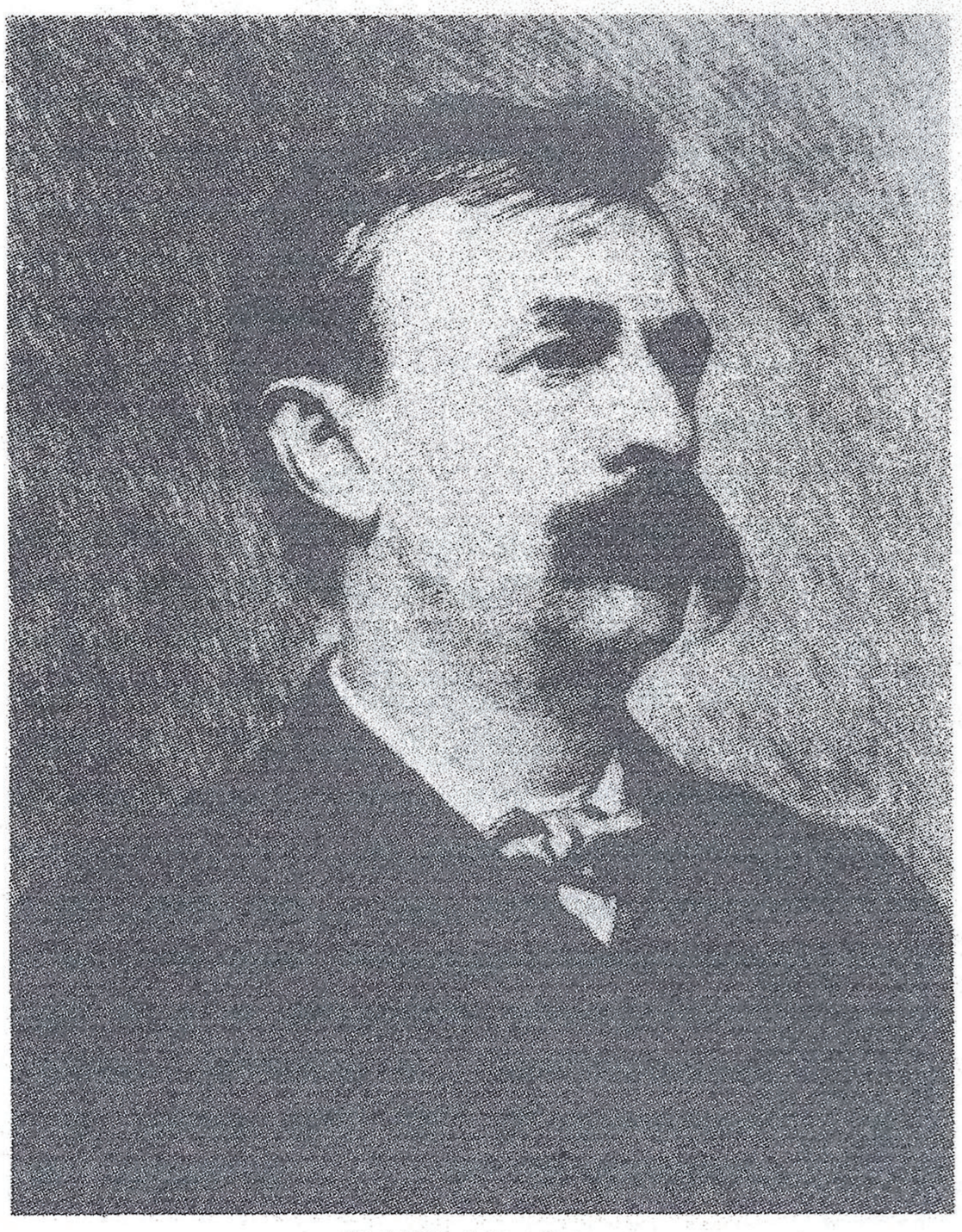
Looking Ahead

Edward Bellamy's Vision of the Future

by Matt Malone

Edward Bellamy was a radical thinker of the late 19th century, whose ideological views presage modern American nationalism. In his writings, Bellamy sought an alternative to what he saw as the destructive plutocratic manipulation of his age. Like the NDF he proposed a just and meritocratic order based on love of country and cooperation rather than individual self-seeking. He felt that only in a society where noble values oppose materialism will its citizens be able to create a dynamic and progressive nation.

In Bellamy's bestselling utopian novel, **Looking Backward** (1888), he likened his society to a huge stagecoach. On top sat the wealthy elites while the masses underneath strained desperately to drag it over the harsh terrain. The fortunate few, however, were constantly fearful of losing their seats from a sudden jolt, and thus having to pull the coach as well. Little has changed since then. The famous allegory which introduces Bellamy's novel reflects the class division, destructive profiteering and social injustice which plagued and continues to plague this country.



EDWARD BELLAMY

In place of the coach, all citizens in Bellamy's utopia of the year 2000 live in comfort and service to the nation. The author's outlook is that of a "middle-class reformist" which seeks the elimination of the extremes of abject poverty and uncontrolled wealth. While ostensibly socialist in tone, Bellamy was opposed to what he termed "European socialism" or Marxism.

His utopia, like those of Sir Thomas More or H.G. Wells, is just that -- a nowhere land which is simply too perfect to exist. It should not be viewed as a set piece plan, but rather an enlightening example of things that can be done in America. Many important ideas and lessons for nationalist thinkers are provided in this entertaining and thought provoking novel.

The reason for the book's title is that the story is told through the eyes of Julian West, a man from 1887 Boston who is miraculously transported to the America of the future. To Mr. West, the instability and impoverishment of the old industrialized cities compared to the perfection of the new Boston must seem like a look back.

PROGRESSIVE VIEW

In the America of the year 2000 Julian West finds himself confronted with many startling changes. No longer do capitalist elites control the country. There are no monopolies which feed off the worker, create wild fluctuations of depression and inflation, and promote wonton destruction and pollution. Instead we have a national industry which employs all workers for the government. According to Bellamy all the "capital" is in the hands of the American public. While his economic plan is collectivist, and not the one proposed by the NDF, his social message bears further examination.

All men and women in the new social order are given the same basic rights and opportunity, although the biological difference in gender is taken into account. Bellamy often speaks of "equality" yet race is never really mentioned throughout the story. Common to other progressives of his time, Bellamy was essentially applying his ideals to a White America. In one of his later works entitled, **Equality**, Bellamy expands on his utopian scheme by stating: "Even for industrial purposes the new system invovled no more comingling of the races than the old one had done. It was perfectly consistent with any degree of race seperation in industry...."

Similar to Presidents Jefferson and Lincoln, both of whom were racialists, Bellamy's "equality" essentially meant a man's right to a home, a decent job, and education. His utopia is of course unique in that everyone receives the same income and living facilities. Citizens earn a standard credit from the government with which they can purchase goods in national shops across the country. However, his American system is not communist because private property still exists.

THE NEW SYSTEM

As Mr. West discovers in conversations with his genial host of the 21st Century, Dr. Leete, the idea of work and labor managment has undergone some drastic changes. Upon completing school at age 21 all able bodied citizens enter a national work army. Retirement comes at age 45 and is devoted to hobbies, reading, culture, and minimal political and judicial leadership. Once mustered into the industrial corps, men and women begin a 2-3 year initiation of manual labor, similar to the Labor Service Corps which existed in National Socialist Germany. Important from both Bellamy's and our point of view is that work should be considered honorable and productive rather than degrading.

In this first term of service citizens pick up the basics of the trade they wish to pursue and then move on to apprenticeship. If students have exceptional academic scores they are placed in universities to serve as the scholarly and artistic classes of society. The best of the work army provide the technical leadership of the nation.

Bellamy treats all his citizens of 2000 the same materially yet there exists a special ranking system both within the work force and the government providing an incentive to excell. The author realizes that not everyone can perform to the same degree and feels the goal in the new society, like that of the NDF's plan, is for everbody to find the level at which they can work best according to individual abilities for the good of the nation.

The 19th Century Bostonian, Julian West, engages in informative conversations during the story where he questions the functions of the future system, providing the reader with his insight. He asks, for instance, how publishing has been affected in the post-capitalist age. Dr. Leete explains that in the case of newspapers, a group of people pay for the expense of its publication through the government. The editor is chosen from among them and may be removed if unsatisfactory. Initial subscriptions fund the publication and the editor and staff are sustained through credit provided by the subscribers through the government. The mechanics are not important, but this system encourages true representation of the readership's interests since the editor "has no counting room to obey, or interests of private capital as against the public good to defend." No longer does mass produced pulp "literature" dominate the bookshelves.

SOCIAL ATTITUDES

Mr. West discovers that in the year 2000 women are given the same opportunities as men. Important to the new attitude of relationships are the new labor-saving gadgets which relieve women of housework, so they can serve, like men, in the industrial army. Women then marry, it is said, not for dependence or a rich husband, but for love. On the other hand, the women Bellamy portrays are still primarily responsible for the domestic duties and nuturing of the young. A special division exists in the industrial army where they work shorter hours in "lighter occupations". The purpose of "equal" rights is to allow women to cultivate their "beauty and grace" as opposed to becoming overly aggressive feminists as some would have it today. According to Dr. Leete in the story, "their power of giving happiness to men has of course been increased."

While the future state has many new aspects, a fair amount of old society has been preserved. The traditional male view of women is retained, and Bellamy holds onto familiar American values such as individual taste and incentive, private property and the capacity for social mobility.

Public education, as the reader can guess, is open to all, and the prime motive to work is based on "competition for glory" and not material gain. Someone who does not work is likened to a cowardly soldier and is automatically placed outside any social support. The national ideal, according to the daughter of Dr. Leete, is that of the upward movement of the people -- physically, mentally, and morally.

In the new world the key concept is that of service to one's people and one's nation. Bellamy is essentially an altruist who feels the ultimate reward for the truly able men and women of society who must lead it is satisfaction in knowing they are doing the best for their country. Although the economic features of his utopia are socialistic, both he and his admirers called the system "nationalism." Throughout **Looking Backward**, Bellamy speaks in terms of America's benefit as opposed to an internationalized soviet.

OVERVIEW AND CRITIQUE

Undoubtedly the reader will come away from this description of Bellamy's utopia both impressed and sceptical. This author's answer to capitalism, in its

Bellamy saw that capitalism had to die before the classes could be united.

pure form, would seem an impossible yet noble alternative. Dr. Leete explains to Julian West that in the America of 2000 there is "much more direct and efficient...control over production exercised by the individual citizen now than it was in your day, when what you called private initiative prevailed, though it should be called capitalist initiative, for the average citizen had little enough share in it."

One may disagree with Mr. Bellamy's economics but his indictment of materialistic plutocracy rings true. As history makes clear, a total monopoly of industry, whether by a clique of private individuals or government bosses, inevitably leads to oppression. Complete guidance of the nation's economy by the political machinery would end in a monolithic bureaucracy. There is no way that it could assume every detail or interest involved. Yet it is important that the national leadership be involved in creating an equitable economy where personal profit does not run amok.

Undoubtedly Bellamy's vision went to certain extremes simply because he lived in a time of harsh social and economic reality. Americans were even more polarized than today, with vast numbers of people existing in brutally impoverished conditions and others living like robber barons. The author sought an alternative to capitalist America as an answer and in the process has helped put our thinking on the right track.

SHARISM

Under the NDF, our country will adopt a sharist economy based on real free enterprise whereby individuals own and operate small competitive businesses, and whereby workers own and receive profits in larger corporations. Like Bellamy we seek a more efficient and just economic order but realize people must perceive some gain through work. Few people appreciate property and possessions unless earned. There must also be a constant material incentive for the masses to excell, for that is the only way that they can measure their success and the only way that the can be realistically rewarded for greater effort.

Even in the worst years of the industrial revolution, workers distrusted talk of "complete and total equality". As nationalists we reject a leveling universalism and recognize the differences between individuals. A set material standard for all would be unrealistic, yet the extreme ends of the social scale can be eliminated to provide a true middle class society like that of modern Japan or West Germany both of which learned much from their pre-war nationalisms.

Bellamy is wise to promote the idea of private property ownership, but he should carry it into the work place. Just as people take pride in a home and possessions, so will they work harder for a business they have some control in. Nevertheless, Bellamy's anti-materialism is very important. The profit motive, whether it be that of individuals or of corporations, should never be allowed to reach the point where it endangers the well being of the nation.

Like him we believe a person should not be judged according to wealth but according to ability and dedication. A simple artisan who creates a product of craftsmanship and value is worth more in our eyes than a corrupt industrialist who controls dozens of businesses across the globe. People must take up a job for fufillment, as Bellamy argues, and not simply because it offers profits. The citizen must feel a sense of security and also a sense that their work is a worthwhile service to their nation. Money making as the sole motive for progress goes against man's better nature. We find great inventors like Alexander Graham Bell or the Wright Brothers were not promised wealth in advance of their creations. They built technological wonders out of a desire for achievement and a belief that their work would benefit others.

SERVICE TO THE NATION

The perfect economics of Bellamy's world may never be realized, but his desired social attitudes in the new nation are a critical element of any successful nationalism. His concept of a mandatory labor force, in which every citizen is obligated to serve, is admirable. Such an ideal was a strong part of nationalist Germany in the 1930's. Gregor Strasser, a radical thinker in the National Socialist Movement, believed in a structure of society in which every able bodied male had to pass through military service in order to become a full-fledged citizen. Today we see a similar practice in Switzerland and other European nations where a mandatory draft is in effect.

Bellamy's ideals of service to the common good and meritocratic leadership are at one with modern American nationalism. Bellamy held views similar to Hegel

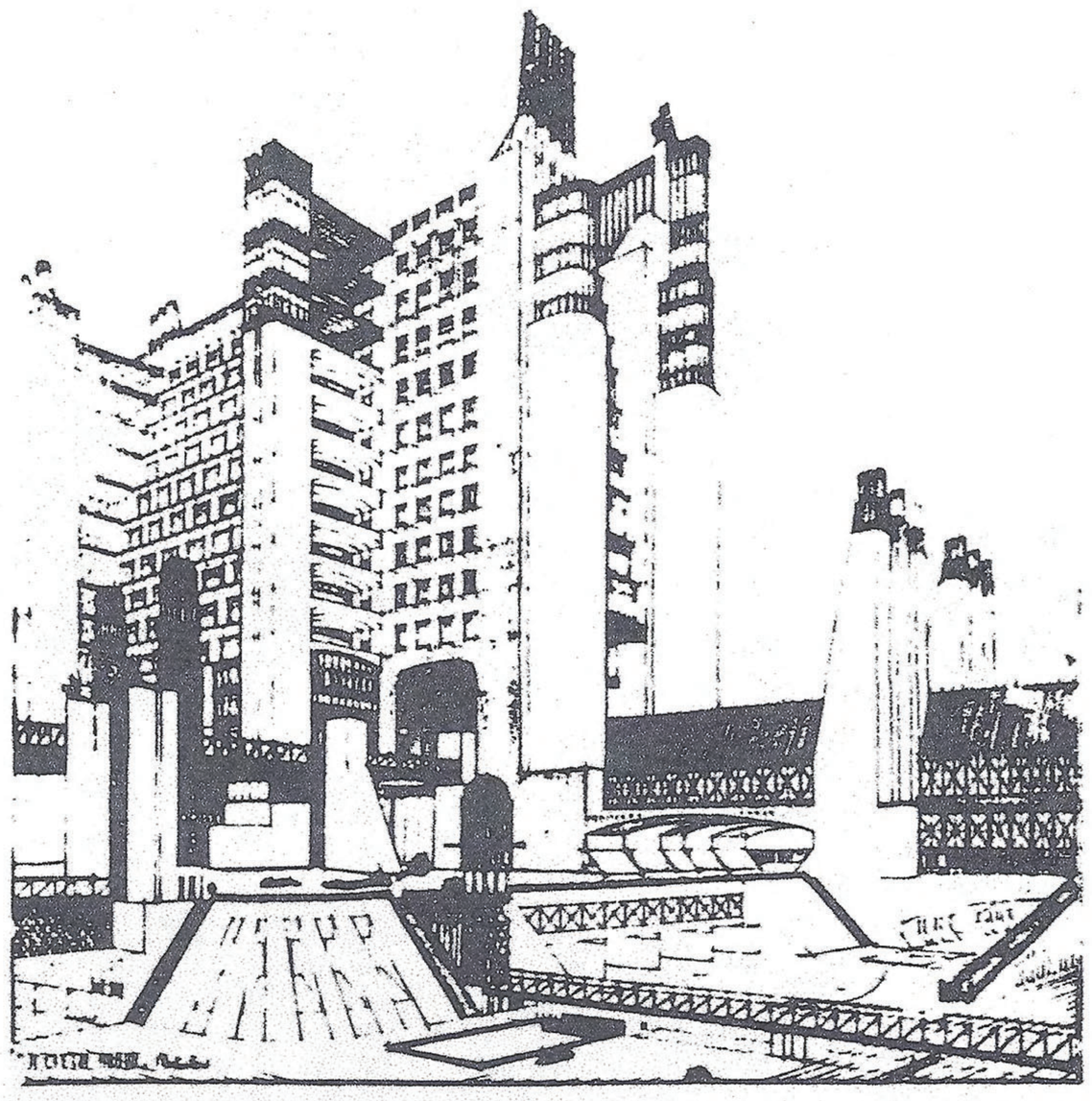
and other philosophers of "anti-individualist" thought. His novel **Looking Backward** supports the idea of national solidarity and is hostile to the self-seeking of his time. According to the author Frederick Highland: "In capitalism Bellamy perceived this evil institutionalized....With monetary gain as his goal, the individualist did not hesitate to crush rather than assist his fellows, to deprive them rather than share with them." For Bellamy love of nation and people must triumph over Lockean self-interest, which is one of the greatest problems afflicting Whites today. Until we band together in common cause we can never avert the threat of non-White destruction of our way of life.

Bellamy also believed in competent and unified direction of the nation. The author states that effectiveness of the nation under the "myriad headed leadership of private capital" as compared with that "under a single head, may be likened to the military effeciency of a mob....as compared with that of a disciplined army under one general -- such a fighting machine, for example, as the German army in the time of Von Moltke."

Contrary to Marxian social theories, a ranking system which recognizes individual achievement is importa·: in Bellamy's world. In our final judgement of history and culture we see not the masses making the important decisions, but a handful of thinkers and leaders. If we thought otherwise, we would fail just as have the communists, who in their attempt to collectivise humanity, are afraid to recognize great men and promote them to the highest tiers of command. Unlike international socialism, nationalism must care for the welfare of its citizens by recognizing the importance of personality, and in all fields prepare the way for the individual to reach the highest level of leadership. Similar to Bellamy's proposal, our leadership will be based on meritocracy, and position will be rewarded in turn with responsibility rather than privilege. A man's creative individuality will directly serve his people and not schemes of personal gain.

CONCLUSION

As nationalists we are ultimately concerned with



Bellamy's vision of the year 2000 was one of a nationalistic America with gleaming cities.

the racial realities of our world for this is the paramount problem of our times. Before anything else we must be able to secure a stable and independent nation for our people. Yet we must also provide for the future well being of White America through needed social reforms. If we do not alter the current capitalistic and individualistic tendencies of our country then we shall make the same mistakes our ancestors made.

Nationalists should not overlook unconventional alternatives. Great problems usually require radical solutions and that is what Bellamy offered. Edward Bellamy and other such American thinkers can contribute much to our philosophy of revolutionary change and progress. By examining **Looking Backward** and other such forgotten works we can gain new insight into how we should procede forward.

Jefferson's Notes

by Matt Malone

Thomas Jefferson is considered to have been one of this nation's most prolific writers, gaining a reputation as both a scholar and pioneer American scientist. One of his well-known works, **Notes on the State of Virginia**, first published in France in 1784, received immediate attention for its racial viewpoints. In it Jefferson expressed his opposition to slavery, but suggested that Negro emancipation be tied to colonization in Africa. He based his opinions upon the inherent antagonism between the races and what he believed was the innate inferiority of the Negro.

In this volume he considers the question of Black freedom explaining that once slaves have reached the age of maturity "they should be colonized to such place as the circumstances of the time should render most proper, sending them out with arms, implements of household and of the handicrafts arts... to declare them a free and independent people..." As these non-Whites are removed from our shores America should "send vessels at the same time to other parts of the world for an equal number of white inhabitants; to induce them to migrate hither...."

Jefferson asks the question that his readers may wonder, why not simply retain the Blacks and incorporate them into our society? He feels that such deep-rooted prejudices and animosity has grown up between the two races that the differences will result in strife and eventually "the extermination of the one or the other race. To these objections, which are political, may be added others, which are physical and moral."

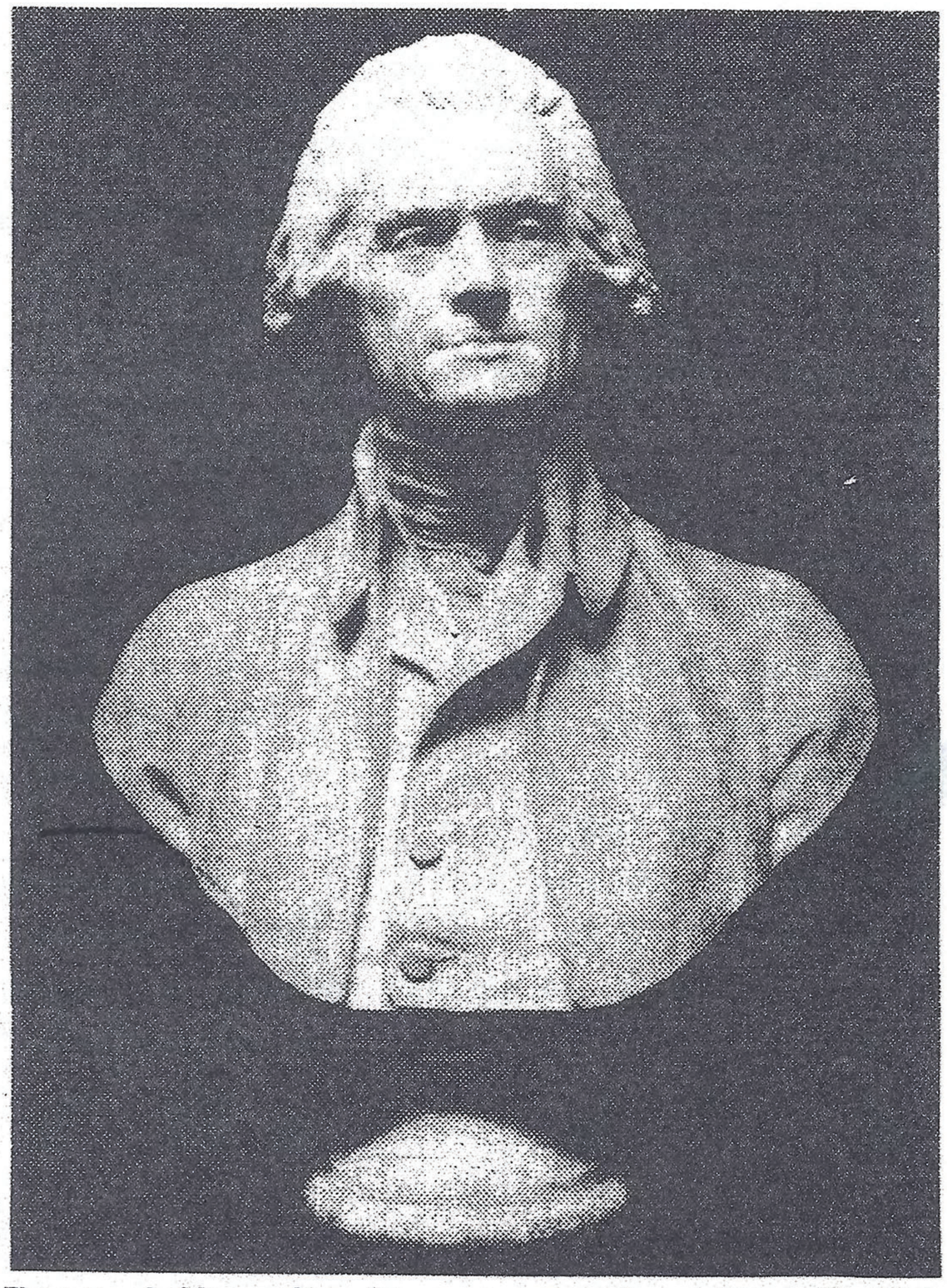
Taking up the scientific argument, he describes biological differences: "The first trait which strikes us is that of color." This "difference is fixed in nature, and is as real as if its seat and cause were better known to us. And is this difference of no real importance? Is not the foundation of a greater or less share of beauty in the two races?"

Jefferson was very conscious of the ideal of physical beauty according to the White man. He asks, "are not the fine mixtures of red and white, the expression of every passion by greater or less suffusions of color in the one, preferable to that eternal monotony, which reigns in the countenances, that immovable veil of black which covers the emotions of the other race? Add to these, flowing hair, a more elegant symmetry of form (of Whites as opposed to Negroes)".

By contrasting the obvious genetic features of the Blacks to our own people, Jefferson explored the racial differences that are now so carelessly, or intentionally, overlooked by sentimental equalitarians.

"Besides those of color, figure, and hair, there are other physical distinctions proving a difference in race. They have less hair on the face and body. They secrete less by the kidneys, and more by the glands of the skin, which gives them a very strong and disagreeable odor. This greater degree of transpiration, renders them more tolerant of heat, and less so of cold than the Whites...."

With regard to psychological attributes, they "are at least as brave, and more adventuresome. But this may perhaps proceed from a want of forethought, which prevents their seeing danger till it be present. When present, they do not go through it with more coolness or steadiness than the whites. They are more ardent after their females; but love seems with them to be more an eager desire, than a tender delicate mixture



Thomas Jefferson's views on race have been flushed down the Memory Hole by the System in its attempt to rewrite history.

of sentiment and sensation. Their griefs are transient... In general, their existence appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep when abstracted from their diversions, and unemployed in labor."

Jefferson unwaveringly declared that "it appears to me that in memory they are equal to the Whites; in reason much inferior, as I think [a Negro] could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous".

Of course the first objection most multi-racialists raised with regard to the Negroes' apparent backwardness was that of environmental influences. With keen logic Jefferson is able to tear down the feeble arguments of those who promote nuture over nature. He points out that most Blacks lived amongst White men for many years, the majority having been born here. Thus they were exposed to our arts and technical abilities, while a small number were liberally educate, often having access to the best works of Western culture. On the other hand, the "Indians, with no advantages of this kind, will often carve figures on their pipes not destitute of design and merit. They will crayon out an animal, a plant, or a country, so as to prove the existence of a germ in their minds which only wants cultivation. They astonish you with strokes of the most sublime oratory; such as prove their reason and sentiment strong, their imagination glowing and elevated. But never yet could I find that a Black had uttered a thought above the level of plain narration; never saw even an elementary trait of painting or sculpture."

Jefferson is quick to admit the gift most Blacks have for music, yet their harmonies are radically unlike our own compositions. The matter of literary ability is then considered.

"Misery", Jefferson says, "is often the parent of the most affecting touches in poetry. Love is the peculiar oestrum of the poet. [Black] love is ardent, but it kindles the senses only, not the imagination." Some multiracialists may of course point to the talent of Phyllis Wheatly and other "acclaimed" Afro-American literati, but Jefferson counters such rebuttals saying, "Religion, indeed, has produced a Phyllis Wheatly; but it could not produce a poet." Another like "Ignatius Sancho has approached nearer to merit in composition; yet his letters do more honor to the heart than the head.... He is often happy in the turn of his compliments, and his style is easy and familiar.... But his imagination is wild and extravagant, escapes incessantly from every restraint of reason and taste, and, in the course of its vagaries, leaves a tract of thought as incoherent and eccentric, as is the course of a meteor through the sky."

Among their own race these Negro poets and writers may be of the first rank, but their style, imagery, and message is essentially a world apart from White literature. Jefferson returns once more -- perhaps in an effort to encapsulate his basic ideology -- to the question of environmental effects upon intellect and temperament. He contrasts the example of slavery in ancient Rome to his contemporary institution. "The improvement," he states, "of the Blacks in body and mind, in the first instance of their mixture with the whites, has been observed by everyone, and proves that their inferiority is not the effect merely of their condition of life. We know that among the Romans, about the Augustan age especially, the condition of their slaves was much more deplorable than that of the Blacks on the continent of America."

He goes on to describe the harsh treatment to which Roman bondsmen were submitted, including torture and sentences of death for trivial infractions. "Yet notwithstanding these and other discouraging circumstances among the Romans, their slaves were often their rarest artists. They excelled too in science, insomuch as to be usually employed as tutors to their master's children. Epictetus, Terence, and Phaedrus, were slaves. But they were of the race of whites." Jefferson decided that it is "not their condition then, but nature, which has produced the distinction."

Thomas Jefferson's thinking predates many of the more famous and detailed studies of naturalism and human anthropology, yet it is surprisingly advanced. He thinks that man should begin to take into account the hereditary forces at work in the world. "To our reproach it must be said, that though for a century and a half we have had under our eyes the races of black and of red men, they have never yet been viewed by us as subjects of natural history. I advance it, therefore, as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments of both mind and body."

The author asks why people do not look at the different varieties of man as they do the seperate species of animals. Mabye then they could realize the true foundation of inequality which is "a powerful obstacle to the emancipation" of the Black people. The Blacks being inferior, America was thus faced with a problem: " if they are freed what is then to be done with them?"

"Among the Romans emancipation required but one effort. The slave, when made free, might mix with, without staining the blood of his master. But with us a second is necessary, unknown to history. When free, he is to be removed beyond the reach of mixture...."

A famous quote about Black slavery is etched in the classical Jefferson Memorial which stands in Washington D.C. It states: "Nothing is more certainly written in the book of fate, than that these people are to be free." What was left out was the conclusion which reads, "...nor is it less certain that the two races, equally free, cannot live in the same government." The builders of the monument conveniently placed a period where a semi-colon had been, and thus deleted any vestige of racialism from Jefferson's public image. One can easily see then how the System openly subverts White American nationalism. Whether one agrees with Jefferson's conclusions in whole or in part, it is obvious to see that he, like many of our nation's great men held views which today would result in the accusation of "heresy." It is important that White Americans begin to realize just how far back go the roots of racialist and nationalist thinking in this country.

The New Racialism

The most controversial and certainly most neglected topic in modern American society is racialism. Few really understand it and most only take our opponents' word for what it means. The time has come to redefine national racialism, and what our outlook is concerning other people in our world. If we survey the various forms of racial nationalism in the past two hundred years of American history we see that one belief, White supremacy, has predominated. This belief has actually served to hinder the goal of racial seperation. Like so much other American conservative thinking, the belief in "White supremacy" or "superiority" has fallen into its own trap. It becomes difficult to claim our superiority when comparing an overweight, beer guzzling, apathetic White man who sits all day in front of the television, for instance, to a proud and healthy African warrior of the Masai tribe. People want more than slurs and stereotypes of non-Whites, they want a positive message which tells them how separation will be best for all men.

Our enemies, the racemixers and internationalists alike, can easily turn slogans of supremacy against those who preach it. They can portray White racialists as evil men whose sole desire is to bring the other races of the world under their power as a new slave class. Such images easily conjure up Britain's colonial despotism of the previous century.

In reality, however, a Pax Brittania is furthest from our goals. Such capitalist exploitation sought to crush the cultures of other peoples and inevitably led to racemixing and the arrival of millions of non-Whites on England's ancient soil. Empire is closer to what the modern day internationalists preach. Whether based on cannon and gunboats, or dollars and common stock, such expansionism is opposed to our vision of racial separation and national freedom. As nationalists we believe the natural diversity in man is what makes him great.

"The idea of one universal empire is odious -- the ideal of a State coextensive with humanity is no ideal at all," said philosopher Heinrich von Treitschke. "In a single State the whole range of culture could never be fully spanned.... All nations like all individuals, have their limitations, but it is exactly in the abundance of these limited qualities that the genius of humanity is exhibited."

Treitschke was not afraid of man's natural differences, and he had no wish to alter man in order to fit some sentimental theory which demands every man be the same as the next. The pioneering French sociologist of the late nineteenth century, Gustave Le Bon, eloquently summed up the problem saying that: "The century-old conflicts of races are the result more particularly of the incompatibility of their respective characters. It is impossible to arrive at any understanding of history unless it be continually borne in mind that different races cannot feel, think, or act in the same manner, and that, in consequence, they cannot comprehend one another." It is on this basis, then, that we must pursue the question of racial seperation.

CULTURAL STRENGTH VS. "SUPREMACY"

In this country most Whites are genuinely sympathetic toward others, and hence, talk of deporting Blacks to Africa, or racial hegemony over "inferiors" has little, if any, appeal to the intelligent person. Moreover, we find that the argument of White supremacy has worn rather thin, especially in view of the degeneracy and corruption of the governments and ruling classes in Europe and America. The greatest enemy

A Black African living in his natural state cannot help but be prouder and happier than a Black American attempting to live according to White values.

lies within us. We have only ourselves to blame for allowing alien creeds to dominate our thought, and racial miscegenation to reach its terrible proportions. Once we tolerated the wholesale enslavement of non-Whites, and allowed the power of materialism and profit to overtake our sense of community and racial solidarity, we were treading the downhill path. The time has come to preach the difference in man and not that one is in all ways better than the other.

Indeed, we see that many peoples, from the ancient Chinese, to the Greeks of Homer, spoke of their superiority over foreign barbarians. In another example, the name of the Hottentot tribe of Africa translates as "the real men" or the "men of men." It is only natural to regard one's people and way of life as best. But talk of supremacy does little to ensure that the next generation of one's kind will not be corrupted and begin to lose itself in a cosmopolitan cesspool which dilutes its biological and cultural roots. The man who boasts usually does so out of weakness.

In recent centuries Western man has often proclaimed his superiority, yet all the while, racemixing has continued unabated. A belief in love and sacrifice for one's people is the only sure defence. So long as White men are divided by material interests, the classes will act selfishly. The ruling elites will continue to suck the lower classes dry because cultural strength does not show in their bank statements. As long as money is the measure of greatness the elites will continue to import cheap alien labor even though these foreign peoples threaten the very survival of our race.

While on the other hand, hard pressed workers can be goaded by marxist charlatans to revolt against their very nation and people. Either way, Whites become the tools of the internationalists who are simply looking for a way to gain power and wealth for themselves.

A quite different way can be seen in the nation of Japan which is one of the strongest cultures in the modern world. While swamped with Western commercialism it has largely maintained its racial identity. In the kind of nationalistic sentiment seldom heard these days, Japanese Prime Minister Nakasone stated that the Japanese have done so well "because there are no foreign races" in their country.

VICTIMS OF THE ENVIRONMENT

The only way Whites can be superior is to be the best men and women of their race they can be. The same rule must apply to Blacks and other non-Whites who have been forced by liberal doctrine into an unnatural coexistence with our people. It is correct to say that these minorities are truly "victims of our environment." They cannot live up to a White image and lifestyle, nor can we live comfortably while their values are forced upon us in a reciprocal fashion.

According to writer Robert Ardrey in his excellent book, **The Social Contract**, an extensive Federally financed study in 1966, known as the Coleman Report, revealed that Negroes had failed catastrophically in American schools beyond statistical doubt. It did not matter whether the students came from segregated or integrated schools.

Immediately the accusation was put forth by liberals that contemporary testing methods were culturally biased. The Coleman Report is frank in its description of the tests administered, and speaks for itself:

"These tests do not measure intelligence, nor attitudes, nor qualities of character. Furthermore, they are not, nor are they intended to be culture free. Quite the reverse: they are culture bound. What they measure are the skills which are among the most important in our society for getting a good job and moving to a better one, and for full participation in an increasingly technical world."

Blacks should not be expected to live from day to day as a German or an Englishman, anymore than a young White American could be expected to effectively compete in the society of Nepalese tribesmen in the Himilayas. We see in American Blacks today a sense of confusion and shiftlessness which has only aggravated their plight. Trying to assimilate them into a nation created by Whites has forced them into a corner, and they lash back in desperation.

Such is not the case with Blacks in Africa who have less family problems, fewer cases of suicide, and a greater sense of self worth due to their stronger sense of cultural identity. This is because they want to be the best Blacks possible and they are not pressured by governmental authorities to meet White educational or social expectations. Most of them exist in a racially pure environment where the ideals and values of Negroes are preserved. Meanwhile, Blacks in America must fester under the bondage of liberality and plutocracy.

ROMANTIC DELUSIONS

In the nineteenth century a very dangerous idea afflicted European man. From Buckingham Palace to the seats of government in Germany, France, and America, there existed a belief known as "Lamarckianism." Jean Baptiste Lamarck was a French naturalist who thought that an organism passed to its off-spring characteristics developed due to environmental influences. This theory of inheritance of acquired characteristics has never been accepted by serious scientific minds, yet it continues to plague our liberalistic institutions today.

According to Lamarckianism the differences between Whites and other peoples was due to environment alone. Thus, if we subjected other races to our way of life they would become like us within the span of a few generations. From then on it was our duty to "bear the White man's burden" and reach out to our "brown brothers" across the seas and elevate them to our level. Supposedly the natural differences would vanish and Blacks, Indians, and Asians would become mentally, if not physically, identical to European man.

But Gustave Le Bon, using strict scientific observation, was quick to point out otherwise: "The breeder who transforms the apparent structure of an animal, or the gardener who modifies the aspect of a plant... has not affected to the slightest degree the fundamental

The Black race riots of the 1960s reflected the failure of social engineering which seeks to mix the races. Blacks cannot fit into White society anymore than square pegs can fit into round holes.

characteristics of the species; all they have done has been to influence the accessory characteristics. In spite of all the artifices employed, the fundamental characteristics always tend to reappear with each new generation."

Unfortunately the distorted fantasies of Lamarck and similar nonsense did not die out. The short-sighted could practice their philanthropy abroad while their own people lived in squalor and deprivation at home. Missionaries spread across the globe with financiers fast on their trail quick to exploit their hollow creeds of universalism. So long as a Hindu or Zulu could wear a suit, speak properly, and stick a cigar in his mouth, he was fit for our "society," and ready to do business. Such is the reality of our world today. Men of different races are forced together without regard to the consequences on either side. Under the capitalist bosses or the marxist commisars, people are treated as equal economic units, no better than production quotas or items on a shelf. No heed is paid to what will be the inevitable result of this materialistic tyranny.

The reality of our raceless state is all too plain to see. Crime has reached epic proportions and there is no end in sight to its barbarity. Drug use is phenomenal and continues to rise, as does alcoholism, suicide, unemployment, and apathy in general to our pathetic existence. People in America are thus far diverted by their beer and flashy shows of "hurrah" patriotism, backed up as they are by the big industries and special interests, who are simply out to get rich by playing on the sentiments of the masses.

But so long as the race issue is ignored the politicians and corporate officials will go on dreaming of new profits and short term gain at the expense of our security and our way of life. Either all people, Black, White, Oriental, Indian, etc., will tear away from the sick society and fight for racial survival or they will be sucked into the anti-cultural vacuum which appeals to all but cares for none.

ELITISM VS. RACIAL MORALITY

The current popular dogma which faces nationalists in America comes from elitist capitalism. According to this creed, individuals are judged without regard to their racial background. This is the unfortunate legacy of romantic fallacies of the past. The vision of a pluralistic plutocracy allows anyone to scheme and connive his way to the top, regardless of who he is, while the working masses of the world labor beneath him without spiritual or material guidance. This is the "ideal" of social Darwinism or commercial imperialism (since Darwin is not responsible for those who misinterpret his ideas). What the conservative mind fails to realize is that only in a fantasy world can people of other races assume White role models, values, and lifestyles, and be grafted onto the West's material realm. As Le Bon says: "The life of a people and all manifestations of its civilization are merely the reflection of its soul...." In this day and age the soul of our people has been degraded and corrupted by morally bankrupt leadership, and this artificial Western empire cannot last much longer.

We may continue to trade and exchange ideas and knowledge in this world of high tech with other lands, just as Marco Polo and other travellers did in centuries past. But like our ancestors, we cannot break the bonds which nature made. Eventually even Polo longed to return to his own people. Different people, even those living side by side in our cosmopolitan metropolises stick to their own kind for security and identity. Blacks and Whites may interact on a superficial level but when threatened by encroachment by the other they think of survival.

An example of how the races will always view one another with suspicion can be found in our recent history. In the racial turmoil of the late 1960's the militant Black Panthers demanded that all Blacks be released from American prisons. They did not care what their offense had been, they simply wanted their

people freed. Of course ordinary Whites, taken in by years of media brainwashing and ignorance could not understand this. They thought that the coloreds should simply behave themselves and everything would be alright. But that is not what the Blacks thought.

British scientist, Sir Arthur Keith, pointed out that men have a dual code of morality. One is a code of amity, based on love, cooperation, and protection within the group; the other is enmity, that of hate defensiveness, and violence which determines conduct with outsiders.

For instance, if a man within the tribe commits a murder then it is settled privately according to group laws and custom. But as Keith remarks, a tribe "regards the murder of tribesman by an enemy as an injury to the whole tribe" whatever the circumstances. If a stranger is the attacker or if outsiders began to interfere in the group's affairs then resentment will naturally arise. What we see today is Blacks who do not like the idea of their people being judged by others. They object to the cultural mores of Whites being forced upon them, and think of racial solidarity before an alien sense of legality. A White would react with the same hostility if living in a Black country.

Keith, however, asks that we suppose this dual code of morality did not exist and that there was amity amongst all men. "Then the sympathy of the members of the group would no longer be restricted to their own circle, but would embrace members of all neighboring groups.... [W]ith the disappearance of groups, not only competition and conflict would disappear, but cooperation as well, for groups are the nurses of cooperation as well as the agents of competition." The end result would be no one would care for anything beyond themselves. The drive to excell or to help others would fade away, much as we see today. But nationalists recognize that men have a psychological need to identify with a group, to be protective, and to seek to perpetuate their own way of life. And it is only in this way can the diversity and spiritual health of mankind survive.

There are a few places where Whites have not been so completely indoctrinated by the media and paralyzed by materialistic governmental policies that they are willing to stand together as a group. The Boers of South Africa also take a dim view of strangers mixing in their business. The Afrikaners are faced with millions of non-Whites demanding justice on the one hand and White traitors ready to stab them in the back on the other. They do not want interference from the rest of the world, and like Black seperatists in America, they will fight for their people and their place.

But some still fail to take factors of instinct and heredity into account. The imperialist and missionary do-gooders of the nineteenth and early twentieth centuries seemed baffled by the restlessness of the natives beneath them. Even in lands like China or India which may have benefitted materially and technologically from the colonial presence, and where capitalists could buy the support of non-White lackies to do their bidding, the indigenous masses were always waiting to rise up against the outsiders. Even as we pour billions of dollars into Third World countries, and prop

Each race has its own ideals borne of its own special genetic character. We cannot judge the culture of another race with any more validity than that race can judge ours.

up puppet leaders, we are unable to bring the people any closer to us.

It is wrong to assume that the governmental systems of the West are best for everyone. "All that can be asked of a government," Le Bon says, "is that it shall be the expression of the sentiments and ideas of the people it is called on to govern.... The government of the King of Dahomey was probably an excellent government for the people he was called on to rule over, and the most ingenious European constitution would have been inferior for his people."

SEPARATE IDENTITIES

All men have an innate distrust of alien people and ideas. This is recorded in the earliest annals of history and can be seen today in the streets of America's cities. Only blind theorists who avoid the day to day experiences of the real world can ignore how Whites view non-Whites and vice versa.

Unfortunately, some will always deny that race, rather than class, position, or environment is the underlying force at work in the world of man. It is true that where people live had an effect upon them. But whether in the arid regions of Australia or the snow swept mountains of Switzerland, Whites are basically the same. Likewise, neither Blacks in Zambia or Harlem can shed their racial identity. Race is more than skin deep. Le Bon explains that the "different elements, languages, institutions, ideas, beliefs, art, literature, of which civilization is composed

should be regarded as the exterior manifestation of the soul of the men who have created them." Men worship, love and fight for different reasons, this much history has made clear. The races have superficial similarities, but the differences are great and these dictate the nature of our diverse societies.

The problem with the old prop of "superiority" is that opponents can always find flaws with which to strike it down. They say there are smart Indians or Orientals, and that variations in intelligence are not enough to call for separation. Le Bon refutes this saying: "The very anatomical differences which distinguish the various human races are accompanied by not less considerable psychological differences. When only the average representatives of each race are compared, the mental differences often appear somewhat slight. They become immense as soon as the comparison is instituted between the most elevated elements of each race." But whether or not every race has its share of intellects or idiots is not the point. What matters is how a people uses its genius to build for its future. In the end, the "character of a people and not its intelligence determines its historical evolution, and governs its destiny."

The fact is that the truly great minds of our world gave their knowledge and wisdom to us knowing it would only be truly understood by their own kind. From the simple farmer tending his sheep in the mountains to a powerful general in the city of Athens, both were sons of Plato and Aristotle. Although the ruling classes of Ancient Greece may have had much to share with their Persian counterparts, and could have gained by an alliance with them, the city states time and again rallied against the common foe. Here culture, not position or material wealth, decided the Hellenic outlook.

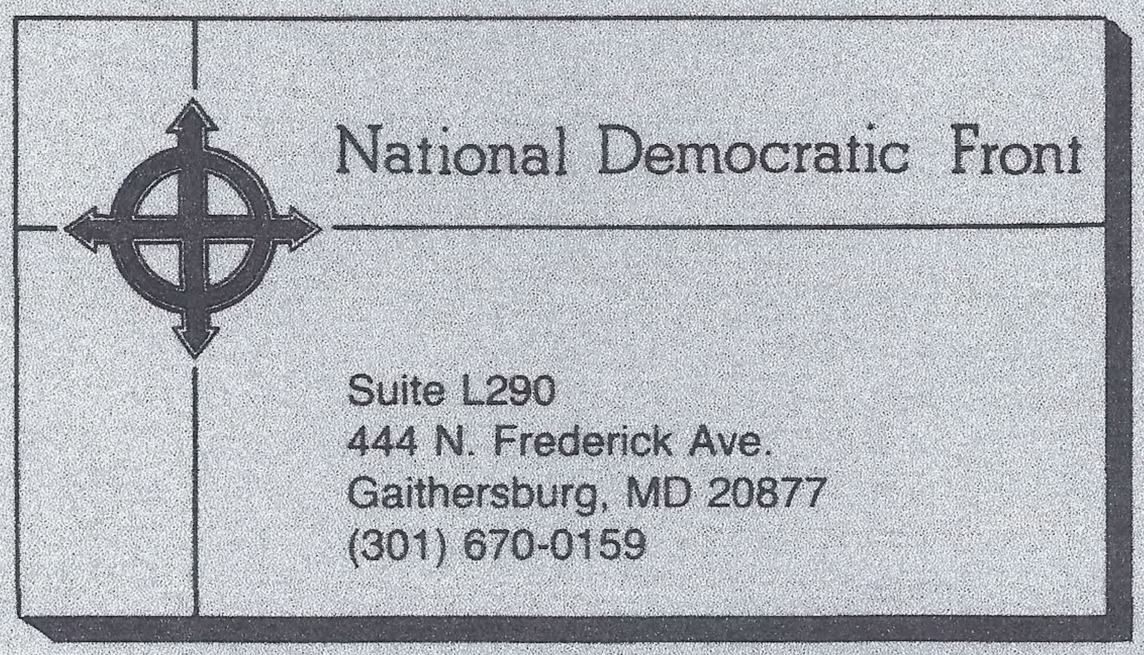
Great men are created by great civilizations. Alexander the Great, Julius Caesar, Napoleon, and Washington stood on the shoulders of those who came before them. They knew that their contributions were not for everyone, or that they might sometimes result in violent uphevals or revolution, but that did stop them from acting for the benefit their people as they saw fit.

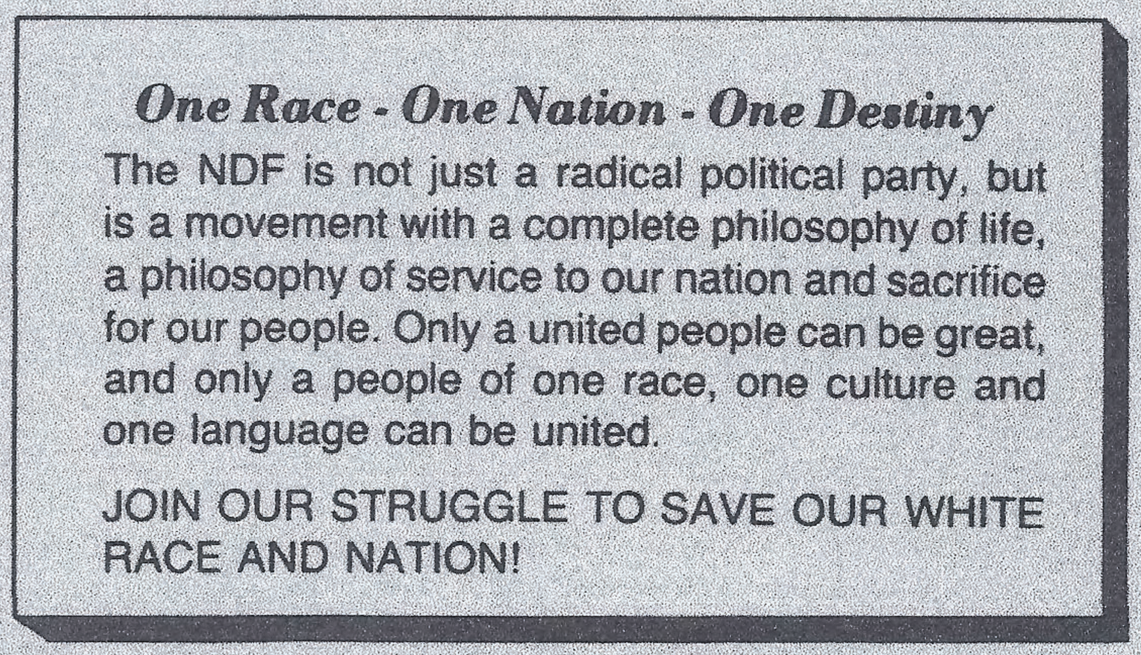
When the time comes, the leading Blacks and Hispanics will do the same. They will not sit around a forum table with White intelligentsia calmly discussing what ails them. They will instead become activists for their people, desiring national freedom instead of handouts or appeasement. Like Mahatma Gandhi or Mao Tse-tung, they shall make sacrifices for their own race.

CONCLUSION

The White race has had its share of villains and saints, rebels and tyrants, thinkers and madmen, and they are all a part of our character. No race is perfect, but to take away even the worst of a man's heritage and replace it with someone else's is to leave him with nothing. We cannot, nor should we judge other people for their ways, but neither should they judge us. We can learn lessons and pass on ideas within our culture that the foreigner can never comprehend, and does not need to. Each race of man has a special "code" of understanding and expression which can never be broken by the outsider. It is what gives a person meaning to life and ensures his children live as he has. By stressing difference over "superiority" or "equality" perhaps we can lay the foundations by which the races can live according to their own ways without exploiting one another.

Ultimately it comes down to this: if Whites would stop feeling guilty, perhaps they could spend more time caring for their own people and future. If we do not provide for our racial survival then there is little chance that anyone else will. Moreover, our meddling in the lives of others has done little good for either them or us.




One Race - One Nation - One Destiny
The NDF is not just a radical political party, but is a movement with a complete philosophy of life, a philosophy of service to our nation and sacrifice for our people. Only a united people can be great, and only a people of one race, one culture and one language can be united.
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OUR PLAN FOR A NEW AMERICA

I. Objectives of the National Democratic Front

1) To unite the White people of America into a great nation with a powerful, efficient and dynamic social order based upon cooperation, honesty and amity.

2) To give our people a sense of meaning and purpose in their lives beyond self-seeking.

3) To provide physical security, financial security, and social justice for all of our people.

4) To create a meritocracy which will find and develop our best young minds for service as top-level leaders, and which will reward talent with responsibility rather than with privilege.

5) To create a system of general and special education without equal in the world.

II. NDF Program Summary

1) Creation of separate and independent nations, on the soil of America, for the various races of the United States.

2) Establishment of a National Employment Agency to train and employ all of the jobless willing to work, and to create new industries and build new cities with this manpower.

3) Elimination of all welfare programs other than a revamped Social Security System and a National Health Program.

4) Creation of a simple system of graduated income taxation that will redistribute and equitably share the wealth of America.

5) Conversion of large corporations into worker cooperatives and creation of programs to vastly increase the number of small businesses and small farms in America.

6) Nationalization of the banks, energy companies, and defense contractors.

7) Execution of murderers, rapists, child molesters, drug dealers and habitual felons.

8) Creation of a one term, ten year, presidency with great legislative, executive and judicial powers.

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